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the establishment of an international government or a tribunal which shall oversee the work of "civilization" undertaken by the benevolent ruling or intruding nations in behalf of the untutored barbarians. The international government here proposed must in the nature of the case be composed of, and controlled by, the ruling nations and in so far as this is true the intruders may still pursue their aims. The difference consists in the concentration and consolidation of aims, whereas formerly each ruling power pursued its work of "civilization" singly and with less regard to the interests of the other ruling nations engaged in "civilizing" other subject states.

The fundamental question involved in the adjustment of differences between ruling and subject nations is a question of motives. No fair-minded student of modern national politics can fail to recognize that the motive underlying the spirit of "imperialism" is commercial exploitation of the subjugated peoples. In so far then as the ruling nations are guided by this motive in their relations with the less fortunate subject nations, to inquire whether this motive is pursued individually by each nation, or collectively and with due regard to mutual interest among the ruling nations, is immaterial.

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*Code de la nature.* By MORELLY. Edited by EDOUARD DOLLEANS. Paris: Librairie Paul Guenther, 1910. 8vo, pp. xxxi+119.

*Code de la nature* first appeared in 1755. At that time it created a great turmoil on account of its revolutionary character, and until recently it has been the subject of almost endless dispute as regards its authorship. The authorship of the book has been variously ascribed to Toussaint, La Beaumelle, and Diderot among the most important ones. Of the probable authors, Diderot seemed to have the support of the majority in the disputed question, but at present there is strong grounds for supposing that Morelly, concerning whose life nothing is known, was the real author.

To the reader of the present generation, there is nothing new either in the subject-matter of the book or in the method of argument. Three of the four parts of which the book consists are taken up almost entirely by criticisms of the moral, political, and social order of the world.

The author arraigns the political and moral institutions of society and combats the principle that human nature is inherently depraved (*l'homme naît vicieux et méchant*), as the basis of these institutions.

In what forms the constructive part of the book, the author sets himself the task of discovering a situation in which it will be well-nigh impossible for man to be wicked. The solution of this problem is found in the fourth part of the book, which consists in a code of laws based upon *the law of nature*.

To the modern reader, the entire book is a far cry from Rousseau. The solution of all ills will be found if man will only "return to Nature." The publication of this book at this time is, therefore, significant, since it seems to be indicative of a desire on the part of some well-informed political reformers to resuscitate the political theories which were supposed to have received their *coup de grâce* some generations past.

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*Sidelights on Contemporary Socialism.* By JOHN SPARGO. New York: B. W. HUEBSCH, 1911. 8vo, pp. 154. \$1.00 net.

This last of Mr. Spargo's many works on socialism is a collection of three lectures, somewhat revised to meet the requirements of publication in book form. The first,